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THE

RAGGED SCHOOL UNION MAGAZINE.

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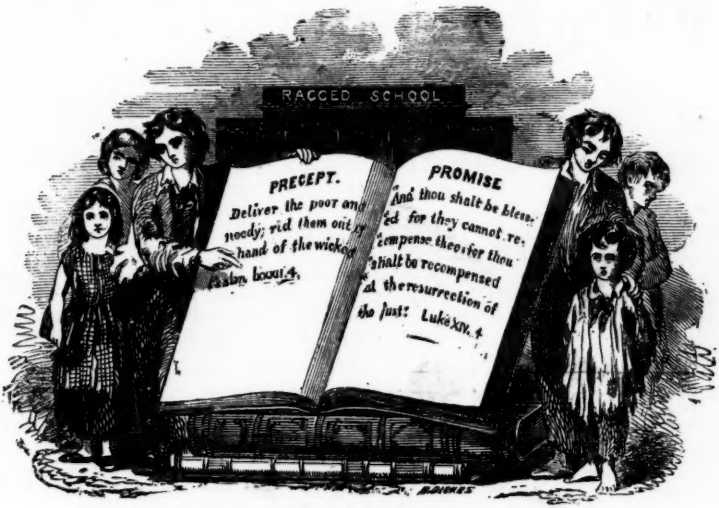
RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of hand of the wicked
Psalm lxxxii. 4.
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just: Luke xiv. 4.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:
KENT & CO., PATERNOSTER ROW.
JOHNSTONE AND HUNTER, EDINBURGH; ROBERTSON, DUBLIN; AND ALL BOOKSELLERS.

* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a parcel of clothing from the Ladies' (Highgate) Working Party, for the Lamb and Flag Maternity Society; a parcel of pinafores, &c., from Mrs. Rew, for Lamb and Flag Schools; a parcel of shirts, &c., from Mrs. Reade; and pamphlets from Miss Loft.

Donations of old clothes, and books for forming Ragged School Libraries, will be thankfully received by the Secretary, Mr. JOSEPH G. GENT, 1, Exeter Hall, Strand, W.C.

THE EIGHTEENTH

ANNUAL MEETING

OF THE

RAGGED SCHOOL UNION

WILL BE HELD IN

EXETER HALL,

ON MONDAY EVENING, MAY 12TH, 1862.

THE RIGHT HON. THE EARL OF SHAFTESBURY

Will take the Chair at Six o'clock precisely.

SPECIAL NOTICE

TO OFFICERS AND TEACHERS OF RAGGED SCHOOLS.

Special Meetings for Thanksgiving and Prayer.—The Committee of the Ragged School Union earnestly desire that on Sunday, May 11th, 1862, Special Meetings be convened in connection with the Schools, for Thanksgiving and Prayer, that God's blessing may rest upon the Ragged School Union Meeting, and give success to the Ragged School effort throughout the coming year.

FITZROY MARKET RAGGED SCHOOLS.

THE SECOND

ANNUAL MEETING

WILL BE HELD

On Monday Evening, May 5, 1862,

AT LAWSON'S ROOMS, 3, GOWER STREET NORTH,

EUSTON ROAD,

For the purpose of submitting the Report of the past year's proceedings.

Sir R. W. CARDEN will preside.

The Rev. W. CADMAN, M.A., Rev. J. W. HEARD, B.A., Rev. J. MOORHOUSE, M.A., Rev. R. PARROTT, M.A., Rev. J. W. RICHARDSON, a Deputation from the Parent Society, and several other Clergymen and Gentlemen, are expected to attend and take part in the proceedings.

The Chair will be taken at Seven o'clock precisely.

Subscriptions and Donations in aid of the above will be thankfully received by the Hon. Secretary, Mr. THOMAS MOLINEUX, 16, Huntley Street, University College, W.C.

THE TWENTIETH

ANNUAL MEETING

OF THE

FIELD LANE RAGGED SCHOOLS

AND

REFUGES FOR THE HOMELESS,

WILL BE HELD IN

ST. MARTIN'S HALL,

(Not Freemasons' Hall, as advertised last Month,)

ON

WEDNESDAY Evening, May 7th, 1862.

THE RIGHT HON.

THE EARL OF SHAFTESBURY

WILL TAKE THE CHAIR AT SIX O'CLOCK.

Tickets of Admission may be obtained on application at the Schools or Refuges;

Also of Mr. Tawell, 20, Aldermanbury; Mr. Mounstephen, 72, West Smithfield; Mr. Wood, 74, Cheapside; Mr. Beckett, 49, Barbican; Mr. Lambert, 90, Leather Lane; Mr. Robinson, 22, High Street, Islington; at the Reformatory and Refuge Union, 118, Pall Mall East; and the Secretary of the Ragged School Union, Exeter Hall.

J. E. EAREE,

BREAKFAST AND TEA CONTRACTOR,

50, HACKNEY ROAD, NEAR SHOREDITCH CHURCH.

J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract.

COMMUNICATIONS BY POST IMMEDIATELY ATTENDED TO.

References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

London Female Preventive and Reformatory Institution.

Office, 200, Euston Road, near Euston Square, N.W.

PRESIDENT—REV. THOMAS DALE, CANON RESIDENTIARY OF ST. PAUL'S.

HOMES SUPPORTED BY THE INSTITUTION.

CENTRAL: 200, Euston Road, N.W
NORTH: Cornwall Place, Holloway Rd., N.
WEST: Parson's Green, Fulham, S.W.
SOUTH: St. James Place, Old Kent Rd., S.E.

The following Contributions are gratefully acknowledged in aid of this Mission of Mercy to friendless and fallen Females:—

	£	s.	d.		£	s.	d.
Rev. — Cooper	5	0	0	Mrs. Williams	3	0	0
P. Ibotson, Esq.	1	0	0	— Gill, Esq.	1	0	0
Mrs. Cropper	5	0	0	J. Hancock, Esq.	5	0	0
R. A. Macfie, Esq.	3	0	0	A few Friends	2	0	0
Mrs. Tomson	0	7	0	Col. Disbrowe	2	0	0
R. Smalley, Esq.	0	10	0	Mrs. B. F.	0	10	0
W. B. Graham, Esq.	1	0	0	Mrs. Beaumont...	5	0	0
Mrs. Richardson	1	0	0	Mrs. Fuller	0	10	0
— Green, Esq.	10	10	0				

Ninety-three poor young women have already been admitted to the Homes this year.

£10 is the average cost of each case to the Funds of this Institution, therefore a donation of that amount opens a way of restoration through this medium.

Subscriptions and donations in aid of this Institution will be thankfully received by

Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.

Mr. F. NICHOLLS, 14, Old Jewry Chambers, E.C.

Mr. E. W. THOMAS, Secretary, 200, Euston Road, Euston Square, N.W.

Remittances always acknowledged by return of post.

BRITISH ARMY SCRIPTURE-READERS' AND SOLDIERS' FRIEND SOCIETY.

THE ANNUAL MEETINGS of the Society will be held (D.V.) on THURSDAY, May 15th, 1862: in the Afternoon, at Three o'clock, at WILLIS'S ROOMS, King Street, St. James's Street.

Right Hon. the EARL OF SHAFTESBURY

WILL PRESIDE.

The Evening Meeting will be held at EXETER HALL, at Seven o'clock.

Major the Hon. H. L. POWYS KECK

WILL PRESIDE.

The following Gentlemen have promised to take part in the Meetings:—

The Rev. the CHAPLAIN-GENERAL.	Lord RADSTOCK.
The Rev. Canon STOWELL.	Capt. TROTTER.
The Rev. Canon MILLER.	The Rev. J. B. OWEN.
The Ven. Archdeacon BROWN.	The Rev. T. ALEXANDER.

Tickets for Admission may be obtained on application to the Secretaries, 4, Trafalgar Square, Charing Cross, W.C.

LAMBETH RAGGED SCHOOL, DOUGHTY STREET, LAMBETH.

WANTED.—A MASTER for the Week Day and Night School. Applications, with testimonials and amount of salary required, to be forwarded to Mr. W. H. MILLER, 6, Bridge Road, Lambeth.

Papers, Original and Selected.

A MUNIFICENT GIFT TO THE POOR OF LONDON.

GEORGE PEABODY is a name that will be handed down to posterity, both in America and England; especially in Danvers, in Massachusetts; Baltimore, in Maryland; and in London, the capital of England; as one of the merchant princes of the nineteenth century, who loved his kind more than he loved his gold. This gentleman in beginning his business career decided to devote a portion of his property to promote the intellectual, moral, and physical welfare and comfort of his fellow-men. A noble object for a young man to set before him; and, judging from his princely munificence, a degree of success has attended his commercial schemes and personal labours that is seldom the lot of the most successful of the trading community.

Danvers was his birthplace, and his business-life has been nearly equally divided between Baltimore and London — the cities where he has amassed a fortune of gigantic proportions. For these reasons Mr. Peabody considered these three places had prior claim on his beneficence in the disposal of a portion of his wealth. Hence, ten years since, Mr. Peabody founded a literary institute for the benefit of the people of his birthplace; and five years since, upon a far more extended scale, he founded, in Baltimore, a similar institution devoted to science and the arts, with a free library. For London there seems to be some hesitancy as to the shape this gentleman's liberality shall take; there is, however, no uncertainty as to the amount, which is already fixed at the noble sum of £150,000, to be devoted to the object when it shall be agreed upon. The only scheme hinted at by Mr. Peabody is that of "improved dwellings for the poor, so as to combine in the utmost degree the essentials of healthfulness, comfort, social enjoyment, and economy." The persons to be benefited by such a scheme are to be those only who, "by birth or established residence, form a recognised portion of the population of London;" that portion of this section that properly comes "within the description of 'the

poor' of London, with moral character and good conduct as a member of society." It is gratifying to find that this liberality is not to have, either in management or appropriation, a sectarian or political tendency. This is made, as it should be, a fundamental principle. Many a legacy has been hampered by a narrow-minded clause, strangely at variance with the apparent benevolence of the gift, and which has often led to fruitful litigation, by which no small portion of the funds left to the poor has been carried off by the lawyers. Thus the object of the donors is, to a large extent, defeated by their own narrow-mindedness.

It will be seen from a perusal of Mr. Peabody's letter that the gift is to be placed at the disposal of trustees, who will, it is hoped, carefully consider whatever plans may be submitted to them, and select those only that will most fully realise the benevolent object of the donor.

Some of our friends have thought that as Ragged Schools are expressly for the poor of London, and that as they to a large extent ameliorate their condition, they might be considered as coming within the limits for aid from this source. On reading Mr. Peabody's letter we were not sanguine about getting help from the trustees. One of our friends, however, more hopeful, and on the principle of nothing ask nothing have, ventured to write, and in reply received an answer that there was not the least probability of any portion of the fund being appropriated to any such object. The Ragged School object however will, to a large extent, be realised if the funds are appropriated to the removal of the families into better localities than the rookery of St. Giles, and into cottages in any degree superior to the dens of Bluegate-fields. We covet not the money, nor do we desire the responsibility of its appropriation. Enough, if it be at the disposal of the right men, and for furtherance of the right object.

We give Mr. Peabody's letter in full, as it is now a document of much importance, and may, by-and-by, be a matter of increasing and exciting interest:—

"London, March 12th, 1862.

"GENTLEMEN,—In reference to the intention which it is the object of this letter to communicate, I am desirous to explain that from a comparatively early period of my commercial life, I had resolved in my own mind that, should my labours be blessed with success, I would devote a portion of the property thus acquired to promote the intellectual, moral, and physical welfare and comfort of my fellow men, wherever, from circumstances or location, their claims upon me would be the strongest.

"A kind Providence has continued me in prosperity, and, consequently, in furtherance of my resolution, I, in the year 1852, founded an institute and library for the

benefit of the people of the place of my birth, in the town of Danvers, in the State of Massachusetts, the result of which has proved in every respect most beneficial to the locality and gratifying to myself.

"After an absence of twenty years I visited my native land in 1857, and founded in the city of Baltimore, in the State of Maryland (where more than twenty years of my business life had been passed), an institute upon a much more extended scale, devoted to science and the arts, with a free library coinciding with the character of the institution. The corner-stone was laid in 1858, and the building is now completed; but its dedication has been postponed in consequence of the unhappy sectional differences at present prevailing in the United States.

"It is now twenty-five years since I commenced my residence and business in London as a stranger; but I did not long feel myself 'a stranger,' or in a 'strange land,' for in all my commercial and social intercourse with my British friends during that long period I have constantly received courtesy, kindness, and confidence. Under a sense of gratitude for these blessings of a kind Providence, encouraged by early associations, and stimulated by my views as well of duty as of inclination, to follow the path which I had heretofore marked out for my guidance, I have been prompted for several years past repeatedly to state to some of my confidential friends my intention at no distant period, if my life was spared, to make a donation for the benefit of the poor of London. Among those friends are three of the number to whom I have now the honour to address this letter. To my particular friend, C. M. Lampson, Esq., I first mentioned the subject five years ago. My next conversations in relation to it were held about three years since with my esteemed friend, Sir James Emerson Tennent, and with my partner, J. S. Morgan, Esq. I also availed myself of opportunities to consult the Right Rev. Bishop M'Ilvaine, of Ohio, and with all these gentlemen I have since freely conversed upon the subject in a way to confirm that original intention.

"My object being to ameliorate the condition of the poor and needy of this great metropolis, and to promote their comfort and happiness, I take pleasure in apprising you that I have determined to transfer to you the sum of £150,000, which now stands available for this purpose on the books of Messrs. George Peabody and Co., as you will see by the accompanying correspondence.

"In committing to you, in full confidence in your judgment, the administration of this fund, I cannot but feel grateful to you for the onerous duties you have so cheerfully undertaken to perform, and I sincerely hope and trust that the benevolent feelings that have prompted a devotion of so much of your valuable time will be appreciated, not only by the present, but future generations of the people of London.

"I have few instructions to give or conditions to impose, but there are some fundamental principles from which it is my solemn injunction that those entrusted with its application shall never, under any circumstances, depart.

"First and foremost among them is the limitation of its uses absolutely and exclusively to such purposes as may be calculated directly to ameliorate the condition and augment the comforts of the poor who, either by birth or established residence, form a recognised portion of the population of London.

"Secondly, it is my intention that now and for all time there shall be a rigid exclusion from the management of this fund of any influences calculated to impart to it a character either sectarian as regards religion, or exclusive in relation to local or party politics.

"Thirdly, in conformity with the foregoing conditions, it is my wish and intention that the sole qualifications for a participation in the benefits of this fund shall be an ascertained and continued condition of life such as brings the indi-

vidual within the description (in the ordinary sense of the word) of 'the poor' of London, combined with moral character and good conduct as a member of society. It must therefore be held to be a violation of my intentions if any duly qualified and deserving claimant were to be excluded either on the grounds of religious belief or of political bias.

"Without in the remotest degree desiring to limit your discretion in the selection of the most suitable means of giving effect to these objects, I may be permitted to throw out for your consideration, among the other projects which will necessarily occupy your attention, whether it may not be found conducive to the conditions specified above for their ultimate realisation, and least likely to present difficulties on the grounds I have pointed out for avoidance, to apply the fund, or a portion of it, in the construction of such improved dwellings for the poor as may combine in the utmost possible degree the essentials of healthfulness, comfort, social enjoyment, and economy.

"Preparatory to due provision being made for the formal declaration of the trust, and for its future management and appropriation, the sum of £150,000 will be at once transferred into your names and placed at your disposal, for which purpose I reserve to myself full power and authority; but as a portion of the money may probably not be required for some time to come to meet the legitimate purposes contemplated, I would suggest that, as early as possible after the organisation of the trust, £100,000 should be invested for the time being in your names, in Consols or East India Stock, thus adding to the capital by means of the accruing interest; and the stock so purchased can be gradually sold out as the money is wanted for the objects designated. Meantime, pending the preparation of a formal trust-deed, you shall be under no responsibility whatever in respect of the fund, or its investment or disposition.

"With these preliminary stipulations, I commit the fund to your management and to that of such other persons as by a majority of your voices you may elect, giving you the power either to add to your number, which I think should not at any time exceed nine, or to supply casual vacancies occurring in your body. It is my further desire that the United States Minister in London for the time being should always, in virtue of the office, be a member of the trust, unless in the event of his signifying his inability to act in discharge of the duties.

"I have the honour to be, gentlemen,

"Yours very faithfully,

"GEORGE PEABODY.

"To his Excellency Charles Francis Adams,
United States Minister in London.
"Right Hon. Lord Stanley, M.P.
"Sir James Emerson Tennent, K.C.S., L.L C., &c., London.
"C. M. Lampson, Esq., London.
"J. S. Morgan, Esq., London."

"London, March 15th, 1862.

"SIR,—We have to acknowledge the receipt of your letter of the 12th inst., apprising us of your munificent appropriation of the sum of £150,000 towards ameliorating the condition of the poor of London, and intimating your wish that we should act in the capacity of trustees for the application of this fund.

"Whether we consider the purity of the motive, the magnitude of the gift, or the discrimination displayed in selecting the purposes to which it is to be applied, we cannot but feel that it is for the nation to appreciate rather than for a few individuals

to express their gratitude for an act of beneficence which has few, if any, parallels in modern times.

"For ourselves, we are deeply conscious of the honour implied by the confidence you have reposed in us as the administrators and guardians of your bounty, and it only remains for us to assure you of the satisfaction with which we shall accept this trust, and the zeal with which we shall address ourselves to the discharge of its duties so soon as its precise nature is sufficiently defined and the arrangements for its administration satisfactorily organised.

"Ever faithfully yours,

"CHARLES FRANCIS ADAMS,
"STANLEY,
"J. EMERSON TENNENT,
"C. M. LAMPSON,
"J. S. MORGAN.

"To George Peabody, Esq., London."

ANOTHER OF LIFE'S BYE-WAYS, AND WHAT I THERE FOUND.

(*Continued from Page* 87.)

WE described the opening of our school in April number, with the victory gained.

Having converted our little out-post into a regular citadel, we began to strengthen it by other out-works. A few ladies joined us. A visiting staff was formed. Hence arose Mothers' Meetings and Evening Classes for Girls, with a Sunday School. The place was overrun with our agency. God blessed us in our deed. One class alone stood aloof from every religious effort—the men and women. After a consultation as to the best modes of reaching them, it was agreed to try open-air preaching. Preachers, persons to pray and some to sing, were considered essential for a start. After much prayer the hour and power appeared. The whole area of our labours was visited, hand-bills distributed, the open-air sermon was announced. After the Sunday School closed, we adjourned to a deserted spot, a corner formed by the gable walls of two old houses; in front ran a path at right angles to the two approaches to the river; a fence on each side cut off the garden patches and back courts of two lines of houses, one facing the river and the other the main road through the body of the village. This was our church; a chair beside a post was our pulpit; the back windows, garden walks and fences our stalls, aisles, and pews; and the dear old bottle-necked courts our naves and chancels. The preacher was in the pulpit, surrounded by a choir composed of the half-tamed roughs of our little school, each with a fly-leaf of hymns in his hand. Where was our congregation? East and west I looked, and north and south, but from no point of the compass came one of Mother Perry's birds of wandering foot and weary wing. The twig was limed, the cage with open door stood near, and the watchers were hard by. The signal was given, up rose a lively song of praise to heaven, led by a dear old saint—a coffin-maker by trade; a man who by grace had raised more from the

dead than he buried; for years he had made the Bible the forerunner of shovel and shroud, and when laying many a mother's treasure in the cold earth, often in my hearing has the mourning mother said, "Dear old man, you've emptied my arms but filled my heart, for through you, ere my boy went to his long home, he had the hope of a glorious resurrection." There stood our grave musician, warbling hymns like a throstle, tall and thin as a May-pole, with his white cravat and jet studs, through his mild eyes his devout heart looking up to the land where there is no more death, followed in sturdy strains by our scholars. A few of the teachers were distributed as scouts along the path and among the courts, to invite the passer-by to try our wares at the little Gospel bazaar now opened in the corner up the way. The rest of the teachers were grouped round the preacher in prayer—dear fellows, their reverend faces and bowed heads preached silent sermons. I could do nothing but join them in prayer to Him in whose hands are all hearts. While so doing the creaking of an opening window pleasingly interrupted me. The same pleasing sound ran along the lines of houses. It was music to my ear; yes, music there is in a creaking window-sash under such circumstances, and in that unwashed dame there, lolloping on the sill beside her unshaved husband, is more of grandeur than ever looked down from the canvass of Kneller or Reynolds. By-and-by the garden fences were lined with listeners, and passers-by were stopped at the preacher's chair as chips are by the grating of a mill-pond. We had the right man in the right place that night. On that old oak chair stood a brave, tender, yet iron-nerved man of God. Thick-set in every limb, one, who amid the light of other days had laid low many a manly form in the dust of the boxing-ring, well acquainted with human nature, of vast experience and full of tact, every thought in his robust mind oozed to the surface through a stratum of spirituality. There he stood, love to God and love to man stirring in him "like wind through a tree;" his fine countenance here and there marked with wounds gotten in other fields than those of the Gospel, reflecting the light of the setting sun, and that of a Sun that knows no setting. Not far from him stood old Mrs. Perry, worshipping, leaning on her staff. Our congregation was now two hundred strong; all deeply attentive. At the foot of the path noise was heard. I trembled for the result. The sermon, I felt, was safe in such hands. I knew my man. But the peace of that crowd of listening souls, the success of our effort, quivered in the balance. Our preacher, with consummate tact, as if taking a rest, called upon James, the sweet singer of our Israel, to raise a hymn. The glorious strains of "I lay my sins on Jesus," burst from all around with much power, and rising aloft above the distant din, preserved the peace for the moment. I, under cover of the music, wore down the road in the direction of the noise. If I could not quell it, I might play the decoy duck, and wear it away, at least, into a place better prepared for it. I had not gone far before I came upon a group of men opposite the "Ship" public-house. Intense anger burned in all their faces, and the language of violence was on their lips, each man's clothes as if flung on him with a pitch-fork. Two of the group leant over the water-trough—their backs were towards me. The laced boots and ducks told me Andrew was one of them. One was in the act of washing the other's face. Andrew, as he laved the water in his neighbour's face, was saying, "I told

you not to do it; he that insults me must remember I'm my own hammerman, and can make dints on the dial of any man in England, and my bit of smith's work is so well done, too, that they don't return to my forge for many a long day, nor will you, I know. There now, old boy, you're as clean as a ribbon, and your cheeks as plump as prize pork. On with your toggery, give us a grip of your hand, and if you're satisfied so am I. Will you have a drop of anything? if so, come on, then go home to the old girl and help to nurse the kids." When Andrew looked up his face was smeared with blood and swollen; the delirium of conquest playing in every feature. They all disappeared into the tavern, and the crowd dispersed. As I was leisurely returning to our preaching-station, some one behind me called my name. I looked round; Andrew was at my side, with blood on his face and hands; with the utmost coolness he said—

"Well, sir, how did you get on at the mouse-trap to-night?"

"None the better for you or your gospel to-night," I retorted.

He replied, "I was teaching a little myself to-night, sir."

"If so, Andrew, it was not the gospel of peace."

"Well, sir, I don't know that; my pupil will not disturb my peace for a long while, and the lesson I have just given him will make him very peaceable everywhere for some time, so you see my gospel can make peace, too, and yours can do no more."

"Ah, but Andrew, the peace our gospel makes is everlasting; breaks no bones, blackens no eyes, and makes its possessor a peace-maker wherever he goes."

"Well, sir, I have been a peace-maker these many years; I have made peace with every cove on the water-side, and without preaching, praying, or the magistrate. I have a plan of my own, I have always told you. It is this, sir; if a man is troublesome to me, I warn him—that's lesson first; if he refuse, can't take it up, having always with me a couple of stunning teachers, who never fail in making the thing clear, they give the second lesson. My pupil then picks up for himself all the following lessons as easily as putting peas in your mouth. I'll introduce you to my teachers if you like. (Here he held up both his hands, filthy with the gore of his last fray.) So on the score of peace-making I am on an equal with you."

"But, Andrew, your peace-making leaves no love behind; it stings like a serpent and bites like an adder."

"That may be; but this I know, sir; not one of all these you saw at my last peace meeting will either sting or bite me."

"True, Andrew; but they have the will if not the power."

"Well, sir, grant it; pluck out their stings and draw their teeth; you'll cure them."

"But, Andrew, you never touch the heart by your plan, it's always the same—hateful and hating."

"Yes, sir, but I never go so deep as that. What have I got to do with a man's heart? Ain't a man's heart like his house? I've no right to go there unless invited; and besides, I do not know under what button of his waistcoat that thing lies which you call a heart, and which teachers and parsons make such a mighty fuss about; it's quite enough for me, sir, that I look after the stings and teeth; if they keep their own place, the heart may go to Putney for me."

"Andrew, the peace Jesus brings goes direct to the heart. Gentleness, love, and mercy towards all men, flow forth of him who has it. The man that is enjoying it is never happy except he is doing some one a good turn. Ay, Andrew, if he could he would carry all men from this world of woe up to heaven, the palace of the God of peace. For that purpose he desires to live; it is his meat and drink. Will you become a member of our peace society? Jesus waits—ay, waits for you. O man, look up and see the wounds he has gotten in making our peace. He has done all the fighting, Andrew. You need study war no more. Leave the ring and join us, there's an opening for you."

Here, pulling himself up, knitting his lips as if for one great effort, he turned round and laid his hand on my shoulder, and replied, "Ay, ay, just as I said at first; soft, very; yes, green as one of Mother Perry's cabbages. Sir, I always like to help them that can't help themselves; for instance, I carry the water and fuel of all the old wives on the walk there, and now I'll take your little can out of your hand, and your small bag of fuel on my shoulder once more. But if you won't do what I bid you, I'll leave you as the boys do a puppy they're drowning, to lie where the string and the stone will lay you. Now listen, sir. When your teaching and preaching are all over, what will *you get?* Lots of bad breaths up in the mouse-trap. Lots of "chaff," mixed with brick-bats and mud, in the open air. Lots of yarns on the same key as the song of a puppy when its mother's out. Soon as you're gone the chaps will pitch on one side their long faces, as a London Bridge beggar does his legs and arms when he joins his pals at night; I know 'em. You ain't the cove for us; you want brass, you want nouse. Let me amongst the youngsters with my rope, and I'll make them fit for the world. Let me on the chair up there, and one of my sermons will serve them for a month. I know the text that will suit them. Just give me the beer bill of the "Ship," or a leaf from the night-book of the station-house. My eye! how impressed they would be; how quietly they would disperse; no yarns, not one puppy song that night, I know."

Here a curious phenomenon appeared. The day had been hot and sultry; towards evening a few thunder clouds began to sail through the sky; while speaking to me, a peal of thunder rolled gently over head. Andrew looked up then, at me. "Now, sir, did you hear that?" he said; "well, that's the preacher I always listen to. I don't like him; you never know where *his* remarks are to fall, or what is to follow." He was trembling all over. While shaking my hand, he said, "Good night, you gospel chaps have the better of me in thundery weather." He darted off like a bird, through the garden, up the court, and was lost in the house. On inquiry, I found he had from his boyhood manifested similar aversion to thunder. I had often read of the aversion of some men to one or other of the great elements of nature; an instance so striking I had never seen. I lost the close of his lecture, but his last words struck me much; they were the testimony of an uneasy conscience to that inestimable peace the Spirit brings, and its preciousness in the hour of mortal terror.

By this time the night was far spent, and on reaching the preaching station they were singing a parting hymn. Dear old James wore a smile on his face now; the work was done; the people gave token in their looks, something had been said which made them think; and our preacher leant against the post

his eyes closed, his anxious soul discoursing with the principalities and powers of another and a better world. The last notes having died away, the people were dispersing quietly, and our teachers mingling among them in friendly talk, when my eye caught in an obscure corner the mysterious man and his boy. By a little tact I reached them and drew them into conversation, which ended in an invitation to visit them in the course of the week. The teachers now adjourned to their little school; and after thanks, praise, and prayer, they separated, full of faith in the future.

After the toil of the week had closed and I was released from duty, I set out, on the afternoon of the next Saturday, to fulfil my engagement with my mysterious friend and his boy. The day was calm, clear, and hot. Having reached the door of his dwelling, I took a hurried glance at its exterior. A few yards round were swept and clean, the door-knocker bright, burnished, and shining in the sun; the window was hung with crimson curtains edged with yellow, and a muslin blind topped with a slip of brass covered the lower part of the sash; compared with the broken glass and coat-stuffed windows of the dwellings around, theirs looked quite aristocratic. The reserve of its occupants, the twilight visits of the duchess-like dame, and the storms of wrath that filled the house during her stay; these all floated in my memory, and filled my mind with feelings akin to those of the man who, amid the sombre atmosphere that precedes a thunder-storm, presents himself at a cottage door in some lone place for shelter. With such feelings I lifted the knocker of that man's door. This was followed by a noise from within as if from the pushing of chairs, pulling of boxes, and the jingling of crockery; a few minutes elapsed, and I was admitted. I mounted the stairs and reached the apartment with blood-coloured curtains. Behind them sat two miserable beings half naked, and with no furniture save three chairs, a huge box, a pallet of straw covered with some old coats, and a few broken cups and saucers; the floor marked here and there with lines, as if some heavy things had been drawn across it. I was asked to sit down. I did so, and on either side of me sat these two wizard-like souls. The face of the man was like an old weather-beaten obelisk, furrowed here and there with many a storm; his eyes dark and glittering, like the surface water of a deep draw well, at the bottom of which lay many a noisome thing; his hair, long, lank, and black, hung over his Italian features; his teeth white as milk, and his chin covered with a dark crisp beard. His restless eye, his ever moving limbs, reminded you of some denizen of the forest, on the chain and behind the bars. His home, his person, all about him called up in the spectator feelings somewhat like those which rise when in some country parish his ear is startled with the knell of some funeral bell. There is a death somewhere, rises to his lips, and he feels solemnized; so said I, so did I feel. There is a death somewhere. Where? Down at the bottom of that man's heart is death, and its slime is on its strings. Something within me said so. On my right sat the youth, clean in his person, his long jet hair flung back and displaying an ample forehead surmounting finely marked features; his eyes large and dark, soft and floating in a chastened light; his countenance imploring and pensive, indicative of a mind of considerable power, but cowed and crushed by some influence not at first apparent. He was still as a statue. He seemed one of those beautiful and delicate clinging flowers which some rude blast had blown from the wall and rolled in the mud, its

graspers yet green, but every prop and stay far away. O how my soul yearned to play the gardener to that tender plant, gather up its crushed tendrils and fix them around Jesus, the only prop for the bruised heart. Ah, my dear boy, the Man that is a hiding-place from the storm and a covert from the tempest is the friend for you.

"Well, my friends," I said, "I feel pleased you have allowed me to call upon you."

The man replied, "I have not heard such an expression in this house since I came to it. They that visit me speak other words and use other names for me than friend. Their pleasure is in my sorrow; they have taken the things out of my house, and with them my character. Nothing is left me but my life. I am alone in the world. This life is but a dreary wild, every man and woman on it a wolf to me."

Here he looked as one who finds his best friend in a glittering blade—a place of lasting repose under the middle arch of some of our bridges. His attitude was everything a hater of his species could wish for; the fiery eye, the sneering lip, the grinding teeth, and the clenched fist. At that moment the soul of this forlorn man could have danced on the tombstone of a world, and as it appeared from the window of the ark would have been to his eyes a thing of beauty and to his heart a joy for ever. The poor boy looked up and trembled, creeping near me.

"But, friend," I said, "you look at all men from one point of view. You measure their feet by the shoes of the few you may have injured, or who in their turn may have wronged you. To live at all in peace, we must learn to forget and forgive; as our heavenly Father is willing, for Christ's sake, to forgive us."

He said, "What is the use of speaking to me of Christ? It's no good. Some men, *even*, despise me because of a few things they know in my life; and what hope have I from Him who knows all? They who ought to befriend me, because of the past, do not know me in my misery; and one there is who should have stood shoulder to shoulder with me in this hour of trial, visits me only now and then, and that to insult me—yes, sir, to sprinkle salt upon my sores. No; for me mercy there is none, not a drop in the breast of a mortal I know. As for Christ and religion, prayer and the Bible, heaven and rest—from all I have sought relief, and found none. No, sir; I can see it, but it is not near. My soul craves for it, but between it and me there are the ribs of an iron cage—we never meet. There is a gulf between it and me, but no plank spans it across which my weary soul could crawl. I have given all up. No one cares for me now, and I care for no one. Like a wrecked ship, I'm drifting all alone—to my grave. I've lost my day. The tide in my affairs is settling in broken water. I'm a ruined man."

I felt quite dreary in my own spirit. All I had said disappeared like the snow-drop in the river. Rising to take my leave, I said, "I will not salt your sores, I would like to pour oil into them. Here is a drop of the beaten oil of the Sanctuary. Let it sink to the bone. 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow: though they be red like crimson, they shall be as wool.' That's a message from God to thee. Will you grant me one favour? Will you come to our open-air sermons, and will you allow your boy to join our Sunday

School?" He hesitated, then said, "Leave the matter with myself." I said I would, and left him.

(To be continued.)

SCHOLARS' PRIZE MEETING OF THE RAGGED SCHOOL UNION.

A MEETING for the distribution of prizes to the scholars duly qualified, according to the prescribed conditions, for the receipt of the rewards, was held in Exeter Hall, on Tuesday evening, March 18th, 1862. The body of the hall was appropriated to the recipients, who were grouped according to the schools with which they were connected. The various schools were distinguished by banners bearing their names.

The chair was taken at seven o'clock by the Right Hon. the Earl of Shaftesbury.

Prayer was offered by the Rev. J. H. Moran.

The first hymn on the programme, "Around the throne of God in heaven," was then sung.

Mr. WILLIAM LOCKE, the honorary secretary, read a statement with regard to the qualifications requisite to entitle a scholar to a reward, and the nature of the prizes to be distributed. The society commenced giving prizes in 1854. The conditions were revised from time to time, and at the present time they required that candidates should be over twelve and under seventeen years of age; they must have attended the Ragged School and have received a recommendation for at least six months previous to going to their situations, and must have received a certificate of good conduct extending over twelve months in one situation. A regular attendance at the Sabbath school during the same period was also necessary. The prizes would consist of a prize card to those who had been previously rewarded; and a similar card, and seven shillings and sixpence in money, to be appropriated as the receiver might think proper, would be given to those who had not before received a prize. Last year the number rewarded was 1,215. The requirement with reference to attendance at the Sabbath school, and which it had been found desirable to introduce since the last distribution, had tended to reduce the number of the present year. The total number of candidates for the prizes that evening was 1,073, of whom 957 were eligible—namely 540 boys, and 417 girls. Of these 265 would receive only the prize card, having been previously rewarded, and 692 would receive the card and 7s. 6d. in money. The number of schools to which these belonged was 87.

The chairman then called upon Mr. Joseph Payne, whom he introduced as "the Lord Chief Justice and the Lord High Chancellor in one."

Mr. PAYNE said that in the bills containing the music and the hymns it was said, "The noble Earl and Joseph Payne, Esq., will address the meeting. When he saw that, it reminded him of a picture of King Charles's Porter and Dwarf, which he used to see in Newgate-street when a boy. The porter was tall and grand, and the dwarf was small and insignificant. The noble earl, as they would see, was the porter, and he (Mr. Payne) was in the condition of the dwarf. (Laughter.) But there was a connection as well as a contrast. The dwarf was happy and honoured to stand beside the porter; and so he was happy to be associated with the noble

earl in the Ragged School movement; and just as King Charles's porter was among his earliest recollections, so he hoped the earl would be among his latest recollections till memory itself should cease to hold its seat. He purposed to give those present a few words of advice, and would do so in his usual way, that they might recollect them. He would say, then, Look above and look about, Be the same inside and out, Always think before you strike, and Do not treat all days alike. Once when Lord Bacon was in trouble, somebody said to him, "Now, my lord, it is time to look about you." "Nay," said the philosopher, "it is time to look *above* me." He commended Lord Bacon's example to the imitation of the boys and girls. When in difficulties they might look about them if they pleased, but that was not enough: they must also seek help of God both then and at all times. He illustrated the second point by reference to what he said was his "bran spick and span Whitechapel Ragged School waistcoat," which he had put on in honour of his appearance on the platform. It was the work of eighteen poor boys gathered out of the streets of Whitechapel and taught the art of tailoring, and they had produced that magnificent waistcoat. (Laughter.) It was made of a mitigated form of sackcloth, and had ivory buttons on it. They made it a present to him at the same time as they gave Canon Champneys, the rector of Whitechapel, a fine new morning gown with all the colours of the rainbow in it. If it would be polite in the presence of so many ladies to take off the waistcoat, he could show them that the buttons, button-holes, and other parts of the article were so arranged that it could be worn either way, as it was precisely the same inside and out. And so was Lord Shaftesbury the same inside and out, for he was the friend of the Ragged School in his tongue, in his looks, and in his heart. (Cheers.) He wished the children to be the same inside and out, and never to pretend to be what they were not. In allusion to the third point he advocated thought before action. With some people it was "a word and a blow," and the blow came first. And then, "Do not treat all days alike." There was a great difference between week-days and Sundays, and that was the reason why the number of those who were to receive prizes had diminished to 960 instead of being swelled to fifteen or sixteen hundred. An old writer said, "What the eagle is among the birds, what the lion is among the beasts, what the whale is among the fishes, what the wheat is among the corn, what the sun is among the stars, that Sunday is among all the days of the week." A working man was once saying that it was of no consequence to keep the Sunday, and another man said to him, "If you had seven shillings and were to give me six, and when I had the six I was to knock you down and take away the other shilling, would you not say that I was a base and ungrateful man?" God had given us six days to spend in our own pursuits, and reserved the seventh for himself, but there were many persons who, not content with the six days, robbed God of the seventh. Then another thing he would say to them was, Do not wake when you ought to sleep, Do not laugh when you ought to weep, Do not sow when you ought to reap, and Do not spend what you ought to keep. And then he wished that they might always have in all places—Words that are honey, Looks that are sunny, Friends that are funny, and Plenty of money. After illustrating these points, and relating some amusing anecdotes, the learned gentleman concluded with his 1,672nd poetical tail-piece.

I.

The eyes of the body, the eyes of the mind,
Wherever they search, will be puzzled to find
A spectacle fairer, in deed and in truth,
Than servants who prizes have won in their youth!

II.

Contending with evils, surrounded by cares,
The objects of teaching, the subjects of prayers;
They now are before us, with hope in their hearts,
Improving their rule, and expanding their parts.

III.

Dear children, we greet you; we bid you "God speed;"
We ask you to follow where duty shall lead;
To study the Bible, and pray to the Lord,
And look for His smile as your richest reward!

IV.

You may not be wealthy, you may not be great,
You may not have houses or landed estate;
But, if you are diligent, faithful, and good,
You'll always have "raiment," you'll always have "food!"

V.

A "Servant of Servants"* is, sometimes, the name
The Pope, in his lordliness, ventures to claim;
But ill it accords with what history tells
Of bulls and of burnings, of racks and of cells!

VI.

I turn to the noble who sits in that chair,
And with you and for you I boldly declare—
While bright eyes are beaming, where banners unfurl,†
Our servant of servants is Shaftesbury's Earl!

VII.

And long may he live to receive that applause
Which here from all classes, his usefulness draws,
And long may it be ere he hears from his Lord,
"Good servant, and faithful, receive thy reward!"

VIII.

But when the great trumpet of judgment shall sound,
And saints who have slumbered awake to be crowned,
And Jesus his servants shall call to their doom,
May no one be wanting of all in this room.

Temple, March 18th, 1862. J. P.

The children then passed in line along the platform in the order in which the schools arrived at the Hall, each school being accompanied by its banner, which was exhibited as long as the group remained on the platform. The prizes for each school were packed in a single parcel, which was handed to the teacher in charge, for subsequent distribution to the scholars individually.

The second hymn, entitled "The Promised Land," was sung when the whole of the children had resumed their places.

* *Servus Servorum* is one of the Pope's titles.

† Alluding to the flags, &c., of the different schools with the names upon them which were scattered about the meeting.

The Rev. J. McConnell Hussey then addressed the meeting. He said he considered it a very great privilege to have been invited there for that purpose. He looked upon that as a kind of summer evening, where all was sunshine, where the birds were singing, and all the flowers were giving out their perfume. As he saw the young people pass before him he could not but think of how many histories were bound up with them, and identify them with that great future which awaited them all. But he must look upon them now as soldiers who had gone for a little while into battle, and been thus far successful, and come off with flying colours. He looked upon them as having entered the great battle of life, and urged them to continue true and faithful soldiers. If he were one of them he should regard that as the happiest evening he had ever enjoyed, for there was something very delightful in having had a little fight and finding that our success in it was recognised and rewarded. But we were sometimes, when we received commendation, inclined to be proud and self-sufficient. He asked the young people to put this question to themselves—"By the mark of merit which I have received, it is evident that I have done well; but might I not have done better?" They had seen that they were approved of by men, but let them put another question—"Am I approved of by God?" While they were to please men, their great duty was to please God. They had been already asked to look about and look above; but he also wished them to look back on their past history, and contrast their early ignorance and early sorrow with their present condition, and to ask them whether they had not cause to praise God and to be thankful. Then he wished them to look downward at what lay beneath their feet. The world was strewn with snares, and there were meshes to catch their feet. They would soon stumble and fall, unless they observed their ways. They must also look onward. They must not think that they were going to walk through life on a pathway strewn with roses. He would not deceive them by telling them that their course would be without sorrow and without trial. If they were Christian children, he would remind them that the Christian course was one of trial and of continual conflict. They must expect troubles and they would then be ready for them when they did appear. Our Lord prepared his disciples for trials, and Christians in the present day must not expect to escape. Then he wished them also to look forward, as remembering that ere long they would all have passed away from the present scene of their being. Death would summon them, and "after death the judgment." Those then assembled in that hall might never meet again on this side of the grave; some of them might never see the morning's sun break; but yet they would all meet again before the throne of Him who shall come "to judge the quick and the dead." That judgment was before every one of them, and how would they meet it? Was not that the great idea which should fill the mind and make us, day by day, so live that we should not be afraid to die? He would now briefly give them a kind of catechism, and he wished each one of them to try and remember the few questions it comprised, and answer them as best they could. They were all questions taken from the word of God, and the key-note to them all was the little word "What?" Each one of the questions required, and ought to secure, an answer. The first question for them to propose to themselves was, "What is man that thou art mindful of him?"

Let them know what they were, know their character, know the evil in them, and know their danger. The next question was, "What is your life?" and they must remember that it is but a vapour, very short and very brief. The next question was, "What is a man profited if he shall gain the whole world and lose his own soul?" Then, "What must I do to be saved?"—the question, of all, the most important for them who knew that there was but one way of salvation—through the blood of Christ. After they had answered the question as to how they were to be saved, they must ask, "What wilt Thou have me to do?" The first thing a saved man desired to do was to glorify his God and serve his Master. Then there was one question which we should be constantly putting to ourselves in our journey through life—"What dost thou here?" Let them always know the reason of their being in a place, and ask whether, in being there, they were doing good or doing evil. Then there was a question which even the best persons needed to put to themselves—"What lack I yet?" for none of us were perfect. Then there was a question for them throughout the whole journey of life. He hoped that when called upon to any act or any conduct, they would have constantly in their hearts and upon their tongues the question—"What saith the Scripture?" The Bible was the great rule for their faith and their practice. Test everything by the rule God had given, and then they might expect to do well. The last question was one expressive of gratitude—"What shall I render unto the Lord for all his benefits towards me?" In conclusion he would tell them of four little things mentioned in scripture and the lessons they taught—the ant, the coney, the locust, and the spider. The ant should teach them to have forethought, to be industrious, and to improve every opportunity. The cony lived in the rock, showing that they must try to get a good habitation—a habitation in a rock that could not be moved; and that rock was Christ himself. Then the locusts, as we were told, had no king, but went by bands: they were associated and lived in society together. So should we. But here a caution was necessary—let them be careful of the companions they selected, for they might depend upon it that their happiness, usefulness, and future state depended much upon their companionships. The last thing was the spider, of which we were told that it worked with its hands and was in kings' palaces. Some of the young people present might one day be in kings' palaces. Many men had risen to great eminence and great dignity. But then, remember the peculiarity of this little spider—it made its web; and that was its work to catch its food. So must they, by their work, get their food, for they were not to eat the bread of idleness. The spider also worked alone, and it did not wait until half-a-dozen spiders came to help it. Let those present imitate the spider in this respect. They must be individually diligent, do their own work, and not hang on the necks of others. In conclusion he urged upon them the necessity of perseverance as an essential to success, and recited a short poem illustrative of the subject.

J. Ivatt Briscoe, Esq., M.P., said he had been requested to move a vote of thanks to their noble friend, president, and patron, who had presided this evening. He felt it to be a high privilege to be permitted to submit such a motion, and he knew all present would heartily respond to it, for they could not but love as well as esteem their president. He (Mr. Briscoe

felt extremely happy at being present on that occasion, and he had never, in the course of a long life, witnessed any sight with so much satisfaction. It would ill become him to offer any eulogy upon the noble earl, but he would ask them to join with him in sincerity in a prayer that his lordship's life might long be spared, not only to preside over these meetings, but that it might please our heavenly Father to permit him long to live, and, by his example and counsel, be the means of promoting the true happiness and the real welfare of that highly favoured country in which he had already obtained the true, and cordial, and hearty esteem of every man who loved his country. (Applause.)

Sir ROBERT CARDEN said he had the greatest possible pleasure in seconding the resolution which had been moved by his excellent friend, whom, he must confess, he very much pitied when he heard that he had never had the pleasure of attending such a meeting before. He hoped that the hon. member would tell his friends in the House of Commons what he had seen, and that they would come forward to aid such an excellent society.

The motion was carried by acclamation.

The EARL of SHAFTESBURY, in acknowledging the vote of thanks, declared that he knew of nothing in his past recollection, nothing in present times, and he could conceive of nothing in times to come, more heart-stirring, more delightful, or more consistent with the great principles of that blessed religion which they professed, than that which he had witnessed that evening, and which called upon them to render with heart and soul unceasing thanks to Almighty God that they by his grace had been called to such a service, and that God had, in his infinite mercy, blessed that service with such unspeakable prosperity. He hoped that the young persons would bear in mind that, whatever station they might occupy, they could never attain a greater honour in this life, or have a better consolation on their death-beds, than the satisfaction of knowing that they had fulfilled the duties of the position to which God had been pleased to call them.

The Rev. J. McConnell Hussey pronounced the benediction, and the proceedings terminated.

THE LIGHT PORTERS' BRIGADE, DUMFRIES.

FROM the Third Annual Report of this effort we are informed that the Boys composing the Brigade have been useful, and their services appreciated. The object from the commencement was not to keep them long on the streets, exposed to many temptations, but to secure some permanent employment, by which to provide for the future, and enable them to rise into respectability.

During the past year almost every Boy who entered the Brigade at its commencement, has found employment in different ways, principally in the Kingholm and Nithsdale Mills, where they have been kindly treated by masters and managers.

There are at present a few vacancies in the Brigade to be filled up, and the uniforms are ready for fresh applicants, who may be recommended by friends

interested in them. Since May last the accommodation at the "Boys' Home" has been considerably increased.

At present there are thirty-one Boys attending the evening classes, who have made very considerable progress under the management of the master and matron, whose services continue to give the highest satisfaction. The instructions in reading, spelling, writing, and arithmetic are opened and closed every evening with praise and prayer.

The whole class is formed into a Total Abstinence Society; the office-bearers are chosen by themselves, and the principles of strict temperance earnestly recommended to the boys.

On the evening of 1st January, 1861, the usual Tea Meeting was held in the "Boys' Home," on which occasion they were examined as to their proficiency by one or two gentlemen, and several prizes awarded to the best scholars, and for general good conduct; after which a kind friend exhibited a fine magic lantern, and diversified the evening with innocent amusement, to the great delight of the Boys. The advantages enjoyed by the Boys are highly appreciated, and it is most satisfactory and encouraging to know that many of them are advancing in life, and are turning out industrious, respectable lads. The three who joined the army are doing well. No. 1, J. R., of the 42nd Highlanders, left Stirling Castle a year ago, and carried good-conduct badges with him to India. No. 2, D. S., 72nd Highlanders, has also gone to India, and is doing well. No. 3, J. S., 78th Highlanders, quartered in Aberdeen, was in Dumfries, on furlough, in December last, a steady, smart young soldier, determining by good conduct to do credit to himself, and rise in his profession. The secular education of the Boys is well attended to; their religious training holds a prominent place in the work. Their minds are stored with Gospel truth, and the way of salvation through a crucified Redeemer simply and earnestly made known to them.

The "Boys' Home" is at 26, Market-street, and can be visited any evening from eight to ten o'clock, except Saturday.

The Boys' earnings were £25 4s. 1d., and, with subscriptions, paid the year's expense, except about £4.

CORPORAL PUNISHMENT IN GAOLS.

By the Rev. W. C. Osborne, of Bath.

As this subject has been lately brought before Parliament, we would direct attention to the nature of the offences committed, and the amount as well as the description of the punishment awarded, by which our readers will be able to judge whether there has been any unnecessary severity exercised in the administration of the laws. From certain Parliamentary papers recently obtained, we learn that a great many of these offenders, sentenced to different terms of imprisonment and to flogging of various degrees of severity, were of a very tender age. There were 638 under twelve years of age during three years subjected to the degradation of imprisonment and to corporal punishment, the period of confinement being in some cases considerable, and the whipping in many instances severe and indeed cruel. Our readers would do well to imagine such punishment to be the lot of their own children or of

their grandchildren, and to say whether such a mode of treating youthful offenders belonging to their own families would meet with their approval. Indeed, we are disposed to think, judging of others according to our own feelings, such corporal chastisement would be reprobated, and by all legitimate means resisted. They would prefer its being administered in the nursery rather than in the gaol, by papa or mamma rather than the turnkey, and they would choose a mild birch rod rather than a whip with nine cords, sometimes knotted, attached to a short thick stick—an instrument well adapted for inflicting the greatest amount of suffering with the minimum of exertion. It is, however, our duty to inform the public that many of these children, called criminals, are younger than twelve, ten, or even nine years old. A few, we blush to say, were younger still, some only of seven years of age. It is not our intention to come to the confessional or to drag others to it in order to arrive at the justice or wisdom of these proceedings. Although we certainly have known offences in schools and families quite as serious as hundreds of those which appear in the prison returns above referred to, and they have been visited, to the no great injury of the public and of the sanctity of the law, with milder measures. "Go to your room, go to bed, you naughty child," "Your father shall punish you when he comes home," "Nothing but bread and water shall you have to-day," "Stand on the stool," "Go into the corner and remain there until you are sorry for what you have done," are not unusually the penal sentences passed upon the erring children of the middle and upper classes of society. These children have enough to eat and to spare, and are crammed with education, and therefore may appear to deserve severer treatment. It may be so, but we will not send them to gaol or wish them there, as ransom for the deliverance of their poorer brothers and sisters, but simply state that the denizens of the street, the offspring of the poor, are frequently subjected to much harsher measures, as the following will show. The papers in our hands contain an account of the corporal punishment inflicted in the gaols of England and Wales in the space of three years; the total number is 2,600, and that of children under sixteen years of age 2,169. We would direct attention to the returns from the gaols in the county of Chester, as they give more information on this matter than other prisons and also in a great many instances much less. This county may then be regarded as giving average returns. We there read that "repeated misconduct" in the gaol, which may mean crying after their mothers or from fear in their dark and solitary cells, is punished on boys of twelve and ten years old by thirty lashes, plus how much close confinement to their cells and minus how little bread and water, we are not informed. They mention two children of eleven and nine years of age being under sentence for housebreaking, who received twenty-four lashes each. Surely there must be young giants in that county, or the sins of the fathers or elder criminals must have been visited on the children. Two of these "little monsters," ages fourteen and eight, one for damaging county property—probably he left the print of his teeth on the gruel can, or marked upon their walls, and the other for "repeated misconduct," are brought to the whipping post to endure thirty-six and twenty-four lashes respectively. They mention two others, each eleven years old, stealing an iron grid, being sentenced to seven days' imprisonment and twenty-four lashes. We observe

two more, thirteen and fifteen years old, one guilty of that undefined offence "repeated misconduct," and the other for "secreting oakum," which was probably rather hard for young fingers to pick, sentenced to sixteen and thirty-six lashes respectively; two others, ages ten and twelve, the former for "stealing *two apples*," doing what mother Eve did and what all children do when they have the chance—to some amount of imprisonment which it is possible the gaoler was ashamed to mention, and twenty-four lashes; the other, for stealing fruit, to twenty-three lashes, but it is added, doubtless for the purpose of getting credit for mercy and leniency, "with an unknotted cat." We notice two others, of fourteen and eleven years old, the one for stealing nine eggs sentenced to twenty-one days' hard labour, the other for "stealing one wood trap or clapper," to fourteen days' hard labour and twenty-four lashes. The instrument here used, we are told, was, as in some other cases, left to the discretion of the governor. We will only allude to one more of the seventy-four cases in this county, and our readers will not be surprised, after reading the above-mentioned list of offences committed by children, in order to obtain such things as fruit and clappers, which they cannot afford to buy, and yet like other children desire to have, that one urchin of eleven years old dared to supply his childish wants by "stealing *a rattle*," which merited in the eye of the law-administrators a considerable amount of imprisonment and twenty-four lashes with an unknotted cat. We might here say, *ex uno disce omnes*, but the eye suddenly rests upon the five whippings under summary jurisdiction that have occurred in the county gaol of Cambridgeshire. Three of them had been guilty of stealing wheat, of the value of 6d.; the age of one was nine and that of the others eight; for this they were all sentenced to seven days' imprisonment and a whipping of forty-eight strokes. The fourth case was that of a boy, age thirteen, for "stealing one orange," for which offence he was committed for seven days and a whipping of twenty-four strokes. The fifth case was that of a boy "stealing a tame rabbit," who received twenty-one days' imprisonment and a whipping of thirty-six strokes. With regard to these cases we are happy to give publicity to the note appended to them, as it shows that the strokes were given either mercifully or cleverly,—"in none of these five cases was blood fetched; in the first three the birch was an exceedingly light one." Some years ago it was occasionally the practice of our large public schools to flog a boy for running away if the parents returned him to the school; but we never heard of such boys being sent to gaol to undergo a penal sentence, although they might sleep under the canopy of heaven a night or two before they reached home; certainly, no schoolmaster would have ventured to have whipped a boy of twelve years old guilty of such an offence, but we find it recorded that a child of that age was committed to the Leeds Borough Gaol and sentenced to be *twice* whipped for the offence of "sleeping in the open air." One thing is certain, that this was a poor man's child and perhaps an orphan. Surely justices must be in the habit of looking at these children and their offences through a binocular microscope, or we should never have seen such a list of children disgracing our criminal statistics. We read that at Bodmin a child, twelve years old, was flogged by two instalments, each thirty-six lashes, for horse-stealing; and of another at Birmingham, of the same age, sentenced to twenty-four lashes for "stealing a donkey;" and of

another child elsewhere for "stealing an ass." At Hertford, a boy of ten received thirty-six lashes for stealing a piece of beef, while a man of twenty-nine only received the same punishment for stealing twenty-nine fowls. Two children of nine years old received fifteen lashes each at Faversham, one for stealing a cocoa-nut, value 3d., the other for stealing a half-pound weight. At Salford, in Lancashire, a boy of twelve received forty-eight lashes for "most artfully and wantonly destroying the books in his cell;" and two, of ten and eleven years, received thirty-six lashes each for shouting in their cells, and one of ten years, forty-eight lashes for putting the cotton given him to pick into his cell pot. In Oxford gaol two of these criminals, nine years old, were chastised with twenty-four lashes each, and the Petworth Petty Sessions enjoy the melancholy distinction of having awarded corporal punishment upon a child of seven years of age, who, with two others of nine years old, stole a knife. We cannot now direct special attention to other cases of children who were imprisoned and punished by severe corporal punishment for stealing apples and bread, cakes, puffs, pies, and black-puddings; sweat-meats, lozenges, figs, raisins, nuts, sugar, and toffee; knives, dust-pans, rags, coals, and bath-bricks; tame-rabbits, canary birds, ducks' eggs, and rabbit-skins; one tobacco pipe, one cigar, and a half-ounce of tobacco. Space will not permit of our commenting upon this subject, but we think sufficient information has been here given to justify the introduction of any measure, such as that now before Parliament, for limiting the number of lashes to twelve upon children under fourteen years of age.

LIVERPOOL RAGGED SCHOOL UNION.

From the Fourteenth Annual Report of the Liverpool Ragged School Union just published, we gather that, under the Divine blessing, the work is still progressive, and that in no former year has the important agency of Ragged Schools been brought to bear with more effect on the sunken classes in Liverpool, and on their children.

SCHOOLS.	Attend-ance.	Able to read.	Obtained Situations	Gone to other Schools.	Teachers.	Monitors.
7 Evening Schools.....	3,553	1,911	342	279	278	...
8 Do. when 1d. per week is paid, open 5 nights..	430	350	...	...	20	...
15 Sabbath Schools only ...	2,040	1,180	75	...	171	...
13 Day Ragged Schools.....	1,720	690	110	96	37	16
3 Industrial Schools.....	410	240	80	10	18	...
66 Schools	8,153	4,371	607	385	524	16
64 Do. in 1861	7,676	4,908	523	205	534	...
2 Schools Increase	437	463	84	180	10 Less.	
Deduct for attending more Schools than one	200	160	...	...		
	237	303	84	180		

There is an increase of two in the number of Schools, and of above 400 in the number of Children in attendance, whilst above 500 Boys and Girls have obtained situations, and 400 gone to other Schools, being, from improved circumstances, able to pay for a better education.

Though the increase in the number of Schools is only two, eight new Schools have actually been added to the list, viz.: 1 Day School, 4 Evening Schools, and 3 Sabbath Schools. They are in part counterbalanced by discontinuance of 3 Evening Schools, the premises being required for other purposes, and the Children drafted to other Schools. Also the deduction of 3 Schools, which having gradually improved their position, can no longer be considered as Ragged Schools.

The Day Schools, Evening Schools, and Sabbath Schools continue to exercise most beneficial influence. The Day Schools receive above 1,700 Children and Infants, often enabling the widowed mother to earn a pittance by her labour, whilst her children are instructed, cared for, and fed during the day. The Evening Schools and Sabbath Schools receive nearly 6,000 Children and Adults, and present the great field for our Voluntary Teachers. The poor Boys and Girls who pick up a miserable livelihood during the day receive in them an education of which they would otherwise be entirely destitute. They receive the elements of a secular education, and are made acquainted, often for the first time, with the name of a Redeemer. Kindness and perseverance on the part of the Teachers seldom fail in reclaiming and softening the most reckless; the heart and mind are at length open to receive the truths of the Gospel; and many a crown of joy is yet in store for the Teacher who thus humbly and lovingly labours to turn "sinners to righteousness."

The influence of Ragged Schools is by no means confined to the Children—these once secured, a way is often found to the hearts of the abandoned or careless parents. The Ragged School and its workers have brought in their train Bible Classes for Adults, Mothers' Meetings, Penny Banks, Clothing Funds, Libraries, Lectures, and Sabbath Services to the Parents. The establishment of a Sabbath Evening Ragged School in one locality has been the nucleus of all these results; nay, more, a large number of the Parents, to whom access was thus at first gained, are now not only the regular attendants and communicants of the church which has thus grown up amongst them, but are labouring zealously in neighbouring streets to reclaim others, as they themselves have been reclaimed. The Mothers' Meetings deserve special notice: most of them have been instituted in connection with the Schools, and the ladies to whose benevolent exertions they are owing have been much aided by the advice and assistance of the Superintendent. They have now increased to 12. The poor Mothers, whose homes are scenes of dirt and wretchedness, are brought together to a comfortable room, are taught by the ladies sewing and other domestic work; materials purchased with their own pence are made up, under this instruction, into garments for themselves or children; and reading aloud or conversation on some interesting and profitable subject is carried on during the work. The average attendance at these meetings is about 50, and they have been the means of changing to cleanliness and comparative comfort many a wretched family and home.

The Treasurer's report shows a deficiency of £28 13s. 10d. The Committee sustained a great loss last year in the death of Mr. James Burt, for many years

the Honorary Secretary, and zealous and able friend of the Society. Mr. Burt was called away in the midst of an active career of Christian usefulness; and the Ragged Schools of Liverpool have lost one who had their interests deeply at heart.

SPECIAL BIBLE CLASSES FOR SENIOR SCHOLARS.

DELEGATES' MEETING.

BIBLE teaching has ever been the basis of the Ragged School efforts in London. But this effort has by no means ended here, as our pages, and our platforms, and our schools clearly demonstrate. It is, however, well from time to time to renew our positions and ascertain whether the basis of the movement is as broad, as deep, and as solid as it should be. With this object in view, a meeting of the delegates from the London Ragged Schools was held in Field-lane School-room, on Wednesday, April 16th. The subject for consideration was:—*Bible Classes for elder scholars in Ragged Schools—the need of largely increasing their number, and the best mode of conducting them.* About sixty delegates were present; Mr. W. Locke presided, and Mr. Cuthbertson introduced the subject. He said the one great difficulty of the present day in forming classes of the special kind contemplated, is the absence of desire for, or the insensibility of our young people to, Bible truth; not their infidelity. That the Bible is generally taught in all our schools is well known, but, over and above that, what is wanted is the *select class for senior scholars.* These classes are not so general in Ragged Schools as they are in the ordinary Sunday Schools, and this may partly arise from the attendance being intermittent, from the previous neglect of the class attending these schools, and from a want of a definite personal knowledge of the scholars. Such difficulties should not, however, stand in the way of an effort being made to form select Bible classes for the senior scholars. Such classes in Ragged Schools will vary, but generally they will be found of two kinds. One for youths of from twelve to fourteen years of age, who can read well; and the other for those who possess a moral fitness for this special attention, but whose educational attainments are defective. The size of such classes will depend upon the size of the school and the power of the teacher; but a school of sixty scholars should make an effort to have one class, and a school of two hundred should have both in full and efficient operation. A separate room would be required, but if this be impracticable, the next best would be to curtain off a part of the general school-room. It should be fitted with conveniences, slightly approaching to comfort, such as a table in the centre, with Bibles, ink, pens, and paper, a map of Palestine and Paul's travels on the walls, and chairs sufficient for the class. The teacher must possess deep *sympathy* for the class he has to deal with. *Pity* is not enough. He must be an *enthusiast;* the love of souls must be deeply seated in his own heart. His aim must be the conversion of the soul; less than this is to lower the Bible standard of the one thing needful. The teacher should ever bear in mind that to a large extent he is the only minister of the Gospel to the members of his class. He should therefore enter his class prepared, not only for the teaching in full of that

day, but have the teaching in outline reading for the next, and, having taught his lessons for the day, he should close by giving clear and very definite notions of what the teaching on the next occasion will be, impressing upon all present to put forth what effort they can to come somewhat prepared to receive information and to get difficulties removed that may have presented themselves while preparing. The teacher should acquire a power to illustrate his teaching from the common objects around, and from circumstances of recent occurrence. He may be touching on honesty, and the bolts, the locks, the bars, or the door close by would serve to prove the opposite existed. Or he might have under consideration a youth without Bible principles, and might call in the circumstance of the Great Eastern in the Atlantic, with loss of rudder, to illustrate his lessons. Such a class should have a few select books to lend to read in preparing for Bible lessons, and such a class should have its special hour for special prayer, that special blessing may rest on each member. The teacher would, of course, keep a record of names and attendance, and a diary of incidents and circumstances as they occur. The members of a class so conducted would feel they had found a *brotherhood*, from which *companionships* would arise which would be conducive to helping each other in sickness, aiding one another to obtain employment, mutual assistance in mental and moral development, and in various ways promoting the other's good, and find in so doing there is a reflex benefit upon their own hearts and souls they never contemplated.

Mr. Cuthbertson's remarks were not taken down in shorthand, therefore we are unable to give his address *in extenso;* but the foregoing is the pith of his address.

The subject was under consideration for two hours, during which time a considerable number of delegates took part in the discussion, and much gratifying information was given showing that there is a gracious work going on among the scholars in Ragged Schools. In one school twelve of the elder scholars had become members of Christian churches, and from the same school three others were being received into church-fellowship on the same evening the delegates met. The meeting closed a little after nine o'clock, when thanks were expressed for having called the friends together to consider a subject of such importance.

Notice of Meeting.

EXETER BUILDINGS.

The annual meeting was held in the School Rooms, on April 1st. The room was tastefully decorated with neat small banners, on which were inscribed scriptural mottoes, &c., around which were some pretty bunches of evergreens, the whole of which had been kindly presented by the ladies who take such a deep interest in the promotion of these schools.

In the absence of Samuel Gurney, Esq., M.P., who forwarded a letter apologising for his unexpected absence, and enclosed in it a cheque for £10 10s.,

W. Locke, Esq., occupied the chair.

The hon. secretary read the report, of which the following are extracts:—

"Several lads in different situations

have visited the school to express their thankfulness for the benefits received there. Amongst them have been soldiers and sailors, who came to see the "old school," as they called it, looking back with pleasant and grateful recollection to the days that are passed. Amongst the boys in our school we observed some that had a talent and love for music, which led to their procuring inferior instruments and playing the tunes they had learnt from the bands in the park, and elsewhere. We thought this inclination should not be discouraged as leading to innocent and rational recreation. Those who were of the same opinion contributed small sums to enable us to purchase instruments of a better quality, and we have now attached to our school a band that might gratify many who were not too fastidious. There have been admitted into the schools during the year 95 boys; average attendance, 74; admitted during the last three years, 500 boys. The total number of articles made in the Industrial Class during the year have been 132. The proceeds of the sales, £5 3s. 9½d.

"The average attendance in the night school is 38: the master has the help of an able assistant; but, notwithstanding, he is obliged to limit the school to about that number, though many more crowd round the door seeking admission, but they are of a very rough order, and he could not, without the further aid of additional teachers, consent to an increase, and maintain quiet and proper discipline.

The Sunday Afternoon School has made great progress of late, the average attendance has increased from 60 to 70 to about 110. A band of constant and earnest-minded teachers have rallied round our excellent superintendent, for whose unwearied exertions our most heartfelt thanks are due. The Circulating Library is much appreciated by the children. The little books are week-day preachers, teaching their own moral lessons when the teachers are far away. A singing class has, of late, been established, and has proved very successful. To the ladies whose indefatigable exertions have been applied to this pleasing work, and to those who have kindly thrown open their houses for holding these meetings for instruction in singing, we feel ourselves deeply indebted.

The Mothers' Meeting is under the management and superintendence of the member of our committee who first established it ten years ago. This lady has been greatly encouraged by the large attendance and the evident good results that have followed her efforts; the meetings are duly appreciated by the poor women, who obtain sympathy and kindness when, perhaps, they need it most. The Working Men's Meeting has been resumed; it commenced later this winter, owing to the indisposition of the missionary who arranges and conducts it; the interest in the meeting has not diminished, as the numerous attendance fully proves.

"The progress of the Penny Bank is most gratifying, and the number of depositors continues to increase. 5,651 deposits have been received during the year, amounting to £409 13s. The treasurer would be glad to receive a few small donations or subscriptions, for expenses of management.

Rev. W. M. Statham, Captain Fishbourne, Joseph Payne, Esq., Rev. R. Bayne, Rev. J. Bigwood, and other gentlemen addressed the meeting.

RAGGED SCHOOL, OGLE MEWS,

MARYLEBONE.

SPECIAL APPEAL.

The Committee of this School have by means of efforts in their neighbourhood, and by the kind exertions of their friends, raised £650 towards £900, the sum required to enable them to erect New School-rooms on their present site, a building lease of which His Grace the Duke of Portland has most generously granted free of rent. They now earnestly appeal to the public to aid them in raising the remaining sum of £250, the more especially as Roman Catholic Schools are about to be erected in the immediate vicinity. The Committee are therefore most desirous of obtaining increased opportunities of imparting sound Christian instruction to the surrounding poor.

Plans for a plain and appropriate building have been adopted, tenders for which have been invited, and the work will, as soon as possible, be proceeded with, and the Committee trust that the Christian public will liberally assist.

Contributions will be thankfully acknowledged by—

The Rev. E. R. EARDLEY WILMOT, 10, Chandos Street, W.
Alderman Sir ROBERT W. CARDEN, 64, Wimpole Street, W.
Messrs. HEDGES & BUTLER, 155, Regent Street.
Messrs. TIMBERLAKE & PRIESTLEY, 107, New Bond Street.
Mr. GODSELL (Hon. Treasurer), 64, Oxford Street.
Mr. J. G. GENT, 1, Exeter Hall, W.C.

SPECIAL SERVICES FOR THE DESTITUTE.

RAGGED CHURCH & CHAPEL UNION,

Office, 4, Trafalgar Square, Charing Cross.

Patron.—THE RIGHT HON. THE EARL OF SHAFTESBURY.

President.—THE RIGHT HON. LORD EBURY.

The Committee of this Society earnestly appeal to the Christian public for funds to enable them to carry on their operations. In the most destitute districts of the metropolis Forty preaching-stations are in active operation, attended by upwards of 3,000 persons. In connection with these efforts numerous instances of usefulness have been brought under the notice of the Committee. Many applications for assistance are now before the Committee, and they will be compelled reluctantly to withhold their grants unless assistance is afforded. Shall it be said that British Christians refused to help so good a cause?

Contributions will be thankfully received by the Treasurer, Hon. Secretary, and the Members of the Committee; by Messrs. Nisbet, Berners Street; Hatchard, Piccadilly; Seeley, Fleet Street; the Bankers, Messrs. Smith, Payne, & Co., 1, Lombard Street; and by the Secretary, Mr. William F. Blake, at the Office of the Society, 4, Trafalgar Square, Charing Cross.

The Annual Report for the past year will be forwarded, post free, on a line being addressed to the Secretary.

THE ANNUAL MEETING

Will be held on Tuesday Evening, May 13th, at Exeter Hall, at Half-past Six,

Chairman—LORD CALTHORPE.

The following Gentlemen are expected to address the Meeting:—Rev. Dr. HUGH ALLEN, Rector of St. George's, Southwark; Rev. R. H. BAYNES, Incumbent of St. Paul's, Whitechapel; Rev. J. P. WALDO, Incumbent of St. James's, Hampstead Road; W. J. MAXWELL, Esq.; Rev. W. TYLER, of Spitalfields.

Continued from opposite page.

	£	s.	d.
Mills, Miss S., collected by—			
Booth, Mrs.	0	2	6
Cherry, Mrs. S.	0	2	6
Hampton, Mrs.	0	10	0
Mills, Miss	0	2	6
Parsons, Miss	0	2	6
Peppercorn, Mrs.	0	10	0
Smith, Mrs. R.	0	10	0
Williams, Miss	0	2	6
Mitchell, F. H., Esq.	10	10	0
Montefiore, J. H., Esq.	1	1	0
Moody, Miss S.	0	5	0
Morley, S., Esq.	25	0	0
Morris, Thomas, Esq.	1	1	0
Motley, Miss E.	0	10	0
M. S. B.	1	0	0
Murray, Mrs. W.	3	0	0
Musgrave, Rev. Geo.	2	2	0
M. W. E.	1	0	0
Newsham, Miss	1	1	0
Oliphant, Miss B.	2	0	0
Onslow, Lieut.-Col.	2	0	0
Outram, F. B., Esq.	1	0	0
Paget, Col. F.	5	0	0
Parkin, Rev. W.	1	1	0
Parsons, Miss	1	0	0
Partridge, Mrs.	1	1	0
Peace Offering, A	1	0	0
Peake, Mrs. A. S.	0	10	0
Pearse, Mrs. J. G.	1	0	0
Penrose, Rev. T. T. (2 years)	2	0	0
Percy, Frederick, Esq.	10	10	0
P. H. D., per *Record*	2	0	0
Poole, Miss, per Mr. Slade	1	0	0
Porter, Mrs. G. R.	1	0	0
Porter, Miss F.	1	0	0
Pritchard, J., Esq.	1	1	0
Prior, Miss E.	1	0	0
Prout, Mrs.	0	5	0
Prower, Major	2	0	0
Ralli, Mrs. M. S.	1	1	0
Reade, Mrs.	0	10	0
Reade, Miss	1	1	0
Reade, Miss E.	1	1	0
Reade, Miss M. M.	2	2	0
Reeve, L. J., Esq.	1	0	0
Rice	0	2	0
Roberts, Mrs.	1	0	0
Robertson, W., Esq.	5	0	0
Rose, W., Esq.	3	0	0
Rowley, Rev. Sir C. A.	2	2	0
St. Clair, Mrs. Gen.	2	0	0
Sancton, M., Esq.	5	0	0
Sancton, P., Esq.	5	0	0
Sandelands and Co., Messrs.	1	1	0
Saunders, H. W., Esq.	2	0	0
Saunders, Miss S.	0	10	0
Sawyer, Herbert, Esq.	1	1	0
Scott, John, Esq.	3	3	0
Sellon, Mr. J. S.	2	2	0
Seymour, Miss	1	11	0
Shadwell, Miss H.	2	0	0
Shakespear, Miss	1	1	0
Sharp, Mrs.	5	0	0
Sharpe, Mrs.	0	2	6
Shaw, Mrs.	1	1	0
Shepheard, C., Esq.	1	1	0
Shuttleworth, Mrs., per—			
Abbott, Miss	0	1	0
Beare, Mr.	0	10	0
Bennett, Mrs.	0	1	0
Birkin, Mr.	0	2	0
C——, Mrs.	0	0	6
Friend, A	0	0	6
Friend, A	0	0	6
Gardner, Mr.	0	1	0
Greatwood, Mrs.	0	1	0
H., Mrs.	0	0	6
Hacket, Mr.	0	1	0
Hailstone, Mr. & Mrs.	0	5	0
Ives, Mrs.	0	2	0
Kitchen, Mr.	0	5	0
Lucas, Mr.	0	6	0
Shuttleworth, Mr.	0	5	0
Shuttleworth, Mr. J.	0	2	6
Shuttleworth, Mrs.	0	5	0
Southey, Mrs.	0	0	6
Tarn, Mr.	0	10	0
Tilk, Mrs.	0	2	6
Taylor, Mr.	0	1	0
Thompson, T., Esq.	0	1	0
Vise, W., Esq.	0	1	0
Silver, S. W., Esq.	1	1	0
Slade, Mrs. H. and family	1	3	10
Smith, H., Esq.	0	10	0
Snashall, Mrs.	1	1	0
Sparkes, J., Esq.	3	3	0
Springett, Miss	1	0	0
Springett, Miss A.	1	0	0
Steedman, Mr.	10	0	0
Steele, Miss Janet	0	5	0
Stephens, J., Esq.	1	1	0
Stephenson, W. H., Esq.	1	1	0
Tancock, Miss, per Rev. J. Speck	0	10	0
Tate, R. C., Esq.	1	1	0
T. E. J.	1	0	0
Thistlethwaite	5	0	0
Thomas, W., Esq.	1	1	0
Thompson, M., Esq.	2	2	0
Tucker, Mrs. Henry	3	3	0
Tull, H., Esq.	5	0	0
Tully, W., Esq.	1	0	0
Turner, Mrs., per Miss Lorkin	0	5	0
Twentyman, Mr. Sheriff	5	5	0
Uley	0	5	0
Unknown, per *Record*	2	0	0
Vivesah, O., Esq.	2	2	0
Walker, J., Esq.	3	0	0
Walpole, R. H. V., Esq.	10	0	0
Wastell, Rev. J. D.	1	1	0
White, E., Esq.	1	1	0
Widow's mite, A	1	0	0
Wilbraham, Col. E. B.	5	0	0
Williams, Miss M. G.	2	2	0
Williams, Mr. P.	1	1	0
Wolfe, L. M., Esq.	1	1	0
Wylde, Mr. G., collected by—			
Bassan, Miss	0	2	6
Cæsar, Mrs.	0	2	6
Livingston, A.	0	5	0
Walker, Mrs.	0	2	6
Walker, Miss L.	0	2	6
Wylde, Mr.	0	5	0
Yeatman, Miss	1	0	0
Yeatman, Miss J. P.	1	0	0

Refuge Fund.

	£	s.	d.
Holford, R. S., Esq.	2	2	0
Well-wisher, A	0	10	0

Excursion Fund.

	£	s.	d.
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G. J. F.	1	0	0

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	£	s.	d.
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H. and Friends, Miss	0	10	0

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	£	s.	d.
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	£	s.	d.
Brown, Mrs. Henry	1	5	0

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Hornby, Miss L.	2	2	0
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